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For the St. Louis Christian Advocate. Christian Perfection.

Different opinions pervade the minds of different persons, upon the doctrine of Christian Perfection; and we feel a delicacy in writing upon a subject so generally considered a very difficult one. But with your permission, Bro. Editor, I will produce a few passages of Scripture, which prove that Christian perfection is attainable in this life. And I believe this is the ground of all controversy upon this subject.

1. The following commandments are to the point: "I am the Almighty God; walk before me, and be thou perfect."—Gen. xii. 1. "Thou shalt be perfect with the Lord thy God."—Deut. xii. 13. "Let your heart therefore be perfect with the Lord our God."—1 Kings viii. 61. "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matt. v. 48.

It is perhaps necessary to remark here that a great many persons, as Mr. Fletcher has said, "place the mark too high, and despair of ever reaching it." It is enough for us to know that God's commands are reasonable. We are called upon to be perfect men, and nothing else. "There fore, leaving the principles of the doctrine of Christ, let us go on to perfection."—Heb. vi. 1.

We now ask the candid reader, if there be anything in the above commandments to warrant any one in saying that this perfection is to take place at or after death?

2. The following promises are to the point: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow."—Isaiah i. 18. Mark it, we are not called upon to come after awhile, at death, but "come now" is the language; and we are assured that we shall be made "white as snow." And what is purer than the untarnished snow? "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you."—Ezek. xxxvi. 25. There is no reference made here of being thus cleansed at or after death. None! "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John i. 9. There is nothing said here of a remaining seed of sin being left within us in order to humble us; but we are to be cleansed—absolutely "cleansed from all sin." Not at or after death, but when we "confess our sins," whether death be at hand or not.

Let me correct here, if possible, the idea of some persons, who believe that we mean by Christian perfection a state entirely freed from temptation, and no danger of sinning in this state. We only mean that a man is cleansed from all former sin, and that he is still a mortal, liable to sin if he does not "watch and pray every day." Adam was perfect in the full sense of the word, and yet, being tempted, sinned against God and became a fallen being.

3. The examples given are still more to the point:

"Noah was a just man, and perfect in his generations."—Gen. vi. 9. "There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil every day."—Job i. 1. "Let us therefore, as many as be perfect, be thus minded."—Phil. iii. 15. It does not say, Noah was perfect in his death, but "in his generations." And we cannot believe for a minute that Job was dead or dying in the land of Uz. We cannot believe St. Paul was dead or dying when he wrote to the Philippians; or that they were dead; and yet Paul says, "as many as be perfect"—not as many as are going to be perfect when you come to die.

But again, "Mark the perfect man, and behold the upright; for the end of that man is peace."—Psa. xxxvii. 37. "The end of that man is peace." Why? Because he is a perfect man. Let me die the death of the righteous, and let my last end be like his. Peace! Amen.

C. R. Rice.

Fort Scott, K. T., Aug. 13, 1857.

[There are few dogmas in the Christian system about which more has been said and written than the one alluded to above; while a great deal of what has been said serves only to "darken counsel by multitudes of words without knowledge." One great error pervading a great deal of what we see on this subject, may be found in the fact that writers fail to tell us what they mean by "Christian perfection." They frequently tell us what they do not mean, and then perhaps tell us they mean we are to be "perfect Christians." But this is a mere change of terms without giving a different idea, as they neglect to inform us what constitutes a perfect Christian; and the subject is left as much in the dark as ever. In the above, we are told that we are to be "perfect men" or perfect as men, but what does the writer mean by this? We gain nothing by such definitions—if, indeed, they be definitions—and are, by a mere change of terms, brought round precisely to the starting point.

It seems to us that before writers or speakers attempt to prove anything, they should plainly and pointedly tell their readers or hearers what that thing is. Definition should precede arguments, always.]—Ed. Adv.

For the St. Louis Christian Advocate.

Bro. McANALLY: We have at this time two regiments and Phelps' battery of Artillery, making quite a little army, upon the march for Utah. I see by the orders of General Harney that they are to march fifteen miles each day, and that "every eighth day will be a day of rest." From the time of starting, July 18th, to the anticipated time of arrival, October 15th, there are seventeen Sundays, only two of which will be "days of rest" to that little army. Now, I wish to know why Gen. Harney rests his men on the 8th instead of the 17th day, which would be Sunday, as they leave Fort Leavenworth on Saturday and Sunday.

If the soldiers are (as they should be) Americans, they must from long continued habit regard Sunday as a "day of rest." It is so with our whole people, black and white, and every one knows how much following the accustomed routine adds to a man's comfort. Why does Gen. Harney so break into that custom as to require his men—some of whom may be, and we hope are, Christians—to lay upon the march on God's holy Sabbath, and lay by and rest on Monday. Is the rest any better on a week day, or is he afraid they will get up a prayer meeting in the camp if he permits them to stop on Sunday? Of course, no one who knows Gen. Harney would expect him to attend such meetings or regard the Sabbath, but they may well inquire, why change the "day of rest" now so universally recognized in the world?

Philosophers have said that one-seventh part of the time for rest is the best for man and beast. God has commanded it. Is there any reason for Gen. Harney's changing the "day of rest" from the seventh to the eighth day, or is it done

purposely to show a disregard of the command to "remember the Sabbath day to keep it holy?" Can you tell?

Charleston, Mississippi county, Mo.

[No, we cannot tell. We noticed the order as stated in the papers, and at the time intended to call attention to the fact, but in the multiplicity of business forgot it. The act cannot be justified, and the people who countenance such may expect the righteous judgments of heaven sooner or later to fall upon them. We are not sufficiently acquainted with the military code of our country to say whether he has or has not the right to interfere in such cases, but if he has, the Secretary of War, as an important officer of the general government, ought, we think, to regulate things differently. This making every eighth day, a day of rest, seems as if intended to show contempt for the Christian Sabbath. It sounds very like the day of rest fixed by the French in the days of terror, when infidelity ruled and human blood flowed like water.

Gen. Harney is doubtless a good officer—considered simply in that light—but would Washington, or Greene, or Jackson, have done as he does? There was a period in the life of Jackson when possibly he might have done the like of this, but the others never.]—Ed. Adv.

The Character of Washington.

Mr. Irving concludes his last volume of Washington's Life as follows:

"In the volumes here concluded we have endeavored to narrate faithfully the career of Washington from childhood, through his early surveying expeditions in the wilderness, his diplomatic mission to the French post on the frontier, his campaigns in the French war, and his arduous trials, as commander-in-chief, throughout the Revolution, the noble simplicity of his life in retirement, until we have seen him elevated to the Presidential chair, by no effort of his own, in a manner against his wishes, by the unanimous vote of a grateful country.

"The plan of our work has necessarily carried us widely into the campaigns of the Revolution, even where Washington was not present in person; for his spirit pervaded and directed the whole, and a general knowledge of the whole is necessary to appreciate the sagacity, forecast, enduring fortitude and comprehensive wisdom with which he conducted it. He himself has signified to one who aspired to write his biography, that any memories of his life distinct and unconnected with the history of the war, would be unsatisfactory. In treating of the Revolution, we have endeavored to do justice to what we consider its most striking characteristic: the greatness of the object and the scantiness of the means. We have endeavored to keep in view the prevailing poverty of resources, the scandalous neglects, the squalid miseries of all kinds with which its champions had to contend in the expeditions through trackless wildernesses, or thinly populated regions; beneath scorching suns or inclement skies; their wintry marches to be traced by bloody footprints on snow and ice; their desolate wintry encampments, rendered still more desolate by nakedness and famine. It was in the patience and fortitude with which these ills were sustained by a half-disciplined yeomanry, voluntary exiles from their homes, destitute of all the 'pomp and circumstance' of war to excite them, and animated solely by their patriotism, that we read the noblest and most affecting characteristics of that great struggle for human rights. They do wrong to its moral grandeur, who seek, by commonplace exaggeration, to give a melodramatic effect and false glare to its military operations, and to place its greatest triumphs in the conflicts of the field. Lafayette showed a true sense of the nature of the struggle, when Napoleon, accustomed to effect ambitious purposes by hundreds of thousands of troops, and tens of thousands of slain, sneered at the scanty armies of the American, sneered at the scanty means of the American, and said, 'Sire, the admirable and comprehensive reply, it was the grandest of causes won by skirmishes of sentinels and outposts.'

"In regard to the character and conduct of Washington, we have endeavored to place his deeds in the clearest light, and leave them to speak for themselves, generally avoiding comment or eulogium. We have quoted his own words and writings largely, to explain his feelings and motives, and give the true key to his policy; for never did man leave a more faithful mirror of his heart and mind, and a more faithful exponent of his conduct than he has left in his copious correspondence. There his character is to be found in all its majestic simplicity, its massive grandeur and quiet colossal strength. He was no hero of romance; there was nothing of romantic heroism in his nature. As a warrior, he was incapable of fear, but made no merit of defying danger. He fought for a cause, but not for personal renown. Gladly, when he had won the cause, he hung up his sword, never again to take it down. Glory, that blatant word, which haunts some military minds like the bray of a trumpet, formed no part of his aspirations. To act justly was his instinct, to promote the public weal was his constant effort, to deserve the 'affection of good men' his constant ambition. With such qualifications for the pure exercise of sound judgment and comprehensive wisdom, he ascended the Presidential chair.

"There for the present we leave him. So far our work is complete, comprehending the whole military life of Washington, and his agency in public affairs up to the formation of our Constitution. How well we have executed it, we leave to the public to determine; hoping to find it, as heretofore, far more easily satisfied with the result of our labors than we are ourselves. Should the measure of health and good spirits with which a kind Providence has blessed us beyond the usual term of literary labor, be still continued, we may go on, and in another volume give the Presidential career and closing life of Washington. In the meantime, having found a resting place in our task, we stay our hands, lay by our pen, and seek that relaxation and repose which gathering years require."

An Illinois Farm.—Mr. L. Sullivan, in Urbana, has a specimen Illinois prairie farm. It contains over 20,000 acres, and although only about 7,000 acres are yet under cultivation, employs over one hundred men! Three thousand acres are planted in corn; and the other estimates that the farm will produce at least 15,000 bushels of wheat this year, besides large quantities of barley, oats, flax, &c. Mr. Sullivan employs five different reapers this season, and employs immediately after cutting, employing a threshing machine as his power in the latter operation. A blacksmith's shop is located on the farm, and employed continually in repairing farm implements; a school is also kept up for the education of children of the workmen. One hundred and twenty-five yoke of oxen and fifty horses are employed.—Chicago Journal.

To Be, and to Seem.

When Bulwer was inaugurated recently, as Lord Rector of the University of Glasgow, he took the occasion to say some things in his address to the students that are worth more in life, and of full as much value in literature, as anything he has ever said or written.

The report states that after attacking the philosophy of Condorcet and the railway of Voltaire, he went on to impress upon his hearers the value of a definite purpose. And among the other maxims that he advanced, not particularly new in themselves, but as coming from the source they did, was the following: "Never affect to be other than you are, either richer or wiser." If a man of the world like Ed. Bulwer Lytton can at last say that in sincerity, recommending it to his hearers as the corner-stone that they should lay as the basis of their characters, worldly people certainly ought to give it their heed.

What but this is the difficulty with our society to-day that every one is seeking to appear so much more than he is, some richer, some wiser? If it were possible to strip off those masks of appearance, and put them upon their reliance upon nothing but the simple realities, half the temptations that now beset us would fall powerless to the ground. We are all engaged and eager to keep up appearances. Hence follow abstractions from the drawers of employers, forgeries of respectable names, swindling, false pretences, gambling on an extensive scale, and over issues of corporation stocks. Hence grow up, in the other sex, a senseless love of display, an insane ambition to outshine others in dress, in equipage, in houses, a silly study of nothing but frivolities, and a certain crop of domestic unhappiness, and sometimes turpitude.

The world is crazy. The call is for show, show, and still show. There is not one person in a thousand, male or female, who dares fall back on nothing but his real simple self for a power by which he would aid to get through the world and extract enjoyment as he goes along. There is too much living to the eyes of other people. There is no end to the aping, the mimicry, the false airs, and superficial arts; and until the people take a new view of things entirely, and resolve to turn a very short corner in order to live obediently to such a view, the world will go on, as it has been going on for this ever so long, and all of us continue to chase bubbles only to see them burst, mere water-drops in our hands. It requires rare courage, we must confess, to live up to one's enlightened conviction in these times. Unless you consent to join in the general cheat, you are booted and jostled out of reach. There is no room for the true among the great mob of pretenders. If a man dare to live within his means, and is resolute in his purpose not to appear more than he really is, let him be applauded.

There is something fresh in such an example. It deserves to be set down as one of the oddities and curiosities of the age. The few who devote themselves to such fine resolutions can, we fear, be counted upon the fingers. But still they are the little leaven in the huge lump. The mass will yet be stirred by the truth and simplicity of their examples. When they shall succeed in restoring the old times again, then we may begin to talk about the reconstruction of society upon a new basis, and not much before.—Boston Ledger.

BERANGER.—The Mobile Tribune in noticing the death of Beranger, the famous French poet, remarks:

"He was born on the 17th of August, 1780, and was, consequently, nearly seventy-six years old. He was what is called a self-made man. His father was a poor tailor. In early life he was a tavern boy, and was subsequently apprenticed to a printer of Peyronne. With strong literary tendencies, he commenced writing at the age of seventeen, and soon attracted the attention of men to his merits. But having always a strong republican instinct, some of his works were distasteful to the government. In 1821 he was subjected to imprisonment, and, in 1828, to imprisonment and a fine of 10,000 francs. The fine was paid by his democratic friends, but he served out his time with buoyant spirits, throwing all the while popular verses at the heads of his persecutors. In the celebrated 'three days,' which ended in the crowning of Louis Philippe, he took a conspicuous part, but nothing would induce him to accept the titles and offices which were proffered to him by his friends who came into position at that time. Louis Philippe was not much better pleased with him than his royal predecessor; but he continued to write, and always had the popular ear of France. The last revolution of 1848, brought him again into notice. Although elected afterwards to the National Assembly, he refused to accept the office. He preferred to stand aloof from the movement and write the 'songs of the people.' He was a brave, honest old republican, but was not of the stuff to enter into the toils and maneuvers of party. The French people loved him; his songs were their favorites; he has moulded many a man to fight fiercely behind barricades; and doubtless the people of Paris, ere this, have laid upon his grave an imposing testimonial of their admiration and esteem of him."

HONOR THE GOOD.—The true basis of distinction among men is not in position or possession—it is not in the circumstances of life, but in the conduct.

It matters not how enviable a position a man occupies, nor how much wealth he has in store; if there be defects in his behavior he is not entitled to that consideration and respect due to one who is his superior in a moral point of view, though he possess neither riches nor honor.

It is not that which gives us place, but conduct which makes the solid distinction. We should think no man above us but for his virtues, and none below us but for his vices. Entertaining this view, we would seek to emulate the good, though it be found under a coarse exterior, and gild the evil, though it be clothed in the finest garb and dwell in luxury. We should never become obsequious in the wrong place.

Call no man mean, low or vulgar because he tills the soil or stands before the work-bench; for in point of true worth and real manhood he may be much superior to the President of some bank, some eminent liquor-dealer, or Wall street broker, or the rich nabob who dwells in your market place.

THE BRITISH COTTON TRADE. In the course of a recent debate in Parliament, a member said that inasmuch as England employed and fed about 4,000,000 people on the manufacture of cotton, she was a greater encourager of the slave trade than any other civilized nation in the world, and he suggested that the most effectual means of diminishing that trade was to develop the growth of cotton by free labor. The consumption of cotton had doubled itself within the last twelve years, while the means of producing it had increased only 28 per cent. since the year 1790. Hence, during the last few years the price of slaves in the southern portions of America had increased from £100 to £300 per head.

Curious Facts from History.

The Chevalier D'Anigui, who fled to England during the French revolution of 1798, and for a while lived there in a very straitened manner, accumulated a fortune of eighty thousand francs by teaching the English fashionables how to mix salad. He visited his patrons in a carriage, attended by a servant.

The custom of sitting at table to drink, after dinner was over, was introduced by Margaret Atheling, the Saxon Queen of Scotland. She was shocked to see the Scottish gentlemen rising from the table before grace could be said, and offered a cup of choice wine to all who would remain.

The older Romans paid special honors to agriculture, as did the Jews. Their coin was stamped with symbols in connection therewith. The Greeks refreshed the mouths of their plowing oxen with wine. Charles the Ninth exempted from arrest for debt all persons engaged in the cultivation of the staple articles of agriculture.

Cortes went to Mexico in search of gold; but the first discovery he made was of chocolate. The monks were the earliest to adopt it, but the generous beverage was considered a sort of wicked luxury for them and they were warned against it. The Spaniards, however, welcomed it with enthusiasm.

It is recorded that Antony once rewarded his cook with the gift of a city for having prepared a repast which elicited the encomiums of Cleopatra.

An English Dean, named Nowell who flourished in the turbulent reign of Queen Mary, was the accidental inventor of bottled ale. He was out fishing with a bottle of the freshly drawn beverage at his side, when intelligence reached him that his life was in danger. He threw his fishing rod, buried his bottle of ale in the grass and fled. Afterwards reclaiming his bottle the cork flew out at the touch, and the dean was so delighted with the creamy condition of the ale that he took good care thereafter to be supplied with the "same sort."

Streams and springs of water were greatly revered by some ancient nations. According to the popular belief of the Greeks, every stream, spring and fountain had a resident deity. The Egyptians, grateful for the blessings they derived from their beloved Nile, flung into it corn, sugar and fruit, as thank offerings. The Persians and Cappadocians raised altars beside streams, and paid adoration to the god whose existence was evinced by the crystal element. The common people of Rome drank to excess of water, both hot and cold. The former they drank in winter, as a stimulant!

The breakfast of a Greek soldier, taken at dawn of day, consisted of bread soaked in wine. Greek patriots sat down daily to but one solid meal; soldiers and plebeians partook of two. They were contentedly coarse people who consumed three. The Romans were in this respect similar to the Greeks.

In Rome milk was used as a cosmetic, and for baths as well as beverage. Five hundred asses supplied the bath and toilet vases of the Empress Poppaea. Some dozen or two of the same animals were kept to maintain the decaying strength of Francis I. of France. Apropos of milk. Butter was not known either in Greece or Rome until comparatively late periods. The Greeks received it from Asia, and the Romans were taught the use of it by the German matrons.

Eggs filled with salt used to be eaten by curious maidens after a whole day's fasting on St. Angles' eve, in the belief that in after dreams of the maid her future husband would be revealed to her.—Boston Journal.

METEOROLOGICAL.—The Boston Traveler publishes some interesting facts concerning the diversified weather of July, which so puzzled all prognostication. It appears that the highest temperature denoted by the thermometer during the month was 89° deg. on the 26th and 27th, and the lowest 50° deg. on the 2d—a range of 39° deg. On 17 days of the last month, at the regular afternoon observation, the wind was easterly, and it blew from the same direction parts of five others, or on twenty-two days in July. The quantity of rain in the month was 5½ inches, or 2.28 more than the average. In the month from June 23d to July 21st, the whole fall of rain was but 1.15 inches, whilst July 21st there was 1.90; 23d, 1.40; 25th, 0.33; 28th, 0.40; 30th, 0.35; or 4.41 inches in the last ten days. The average amount of rain in Boston to August 1st, is 33.58 inches; but in the seven months of 1857, 34.85 inches have fallen, an excess of 11.27, or nearly a foot.

Of the last 33 Julys, 19 were warmer and 18 colder than that of 1857. The two warmest were those of 1825 (76.74) and 1830 (74.55); the coldest were those of 1833 (67.31), 1829 and 1827, (both 68.89.)

In the three last years July was decidedly warm, but thus far in 1857, every month except February has been cold.

THE LIBRARY OF CONGRESS.—The library of Congress was first established during the administration of Jefferson, at his suggestion and through his exertions. It first contained about two thousand five hundred volumes, and was destroyed by fire when the British burned the Capitol in 1814. In the same year a resolution was introduced into Congress to purchase Mr. Jefferson's private library, which was passed, the books bought and brought to Washington, and the library again organized. Various valuable additions have been made from time to time. The library contained, in 1851, 55,000 volumes. During that year it accidentally caught fire, and 35,000 volumes were destroyed, and the room very much injured. The accident finally resulted in the room being made perfectly fire-proof, by constructing the alcoves and shelves of cast iron. Soon after this fire an appropriation of \$75,000 was made by Congress for the purchase of books. This fund was judiciously laid out, and a most excellent collection made of standard and rare works. The library now contains 65,000 volumes, exclusive of a large number of pamphlets, and about 50,000 public documents; and the annual appropriation to the library is \$5,000 for miscellaneous, and \$2,000 for law books.—Union.

PAYING OLD DEBTS, OR HONOR ON BOTH SIDES.—Mr. D. M. Kimbrough carried on business in the village of Dunning; but being unfortunate, he made a compromise with his creditors some ten or twelve years ago, and emigrated to America. He was more fortunate in his adopted country; business prospered in his hands; and the first draft he made upon his increasing store was payment in full, with interest, of the balance due, in morals, though not in law, to his old creditors. We noticed this honorable transaction at the time, about two years ago; and we have now to add to it a fitting sequel. Mr. Kimbrough is at present on a visit to his native country for the benefit of his health; and on Saturday last he met his old creditors, by invitation, in the Kirk-stall Inn, Dunning, to dine with them, and receive from them a handsome gold watch and appendages, in acknowledgment of his honorable conduct.—Perthshire (Scotland) Adv., July 25d.

British India—Its Population, Resources, &c.

The insurrection of the native troops in India has had the effect of drawing out much information relative to that most important of all the colonial dependencies of England. Nearly a million and a half pounds sterling are paid—unless some of them have lapsed within a few years—in pensions to conquered native princes. The King of Delhi (the Mogul) receives annually £150,000; the Nawab of Bengal, £160,000; the Nawab of Carnatic, £116,350; the Rajah of Tanjore, £118,350; and others on an equally munificent scale. The British territory in India is equal to the whole of continental Europe, Russia excepted, covering an area of 1,368,113 miles, with a population, according to the latest corrected returns, of 158,774,065, and now estimated at about two hundred millions. The territory is distributed into four governments or presidencies—Bengal, Madras, Bombay, and Agra—Bengal is the seat of the Governor General and the Supreme Council, Madras and Bombay have each a Governor and Council, and Agra has a Lieutenant Governor without a Council. The total military force at the disposal of the Governor General is about 332,000 men. Of these 20,480 are Queen's troops; 20,000 companies European troops; 240,000 companies native troops, and 32,000 are native contingents, commanded by British officers and available under treaties. Out of the 322,000 only 49,000 are English.

Great works of public improvement are in course of construction by the English. The Ganges canal has already cost £722,556, and will be completed at an additional cost of some £900,000. The whole length, trunk and branches included, will be 180 m. s. Another canal, 450 miles long, is in progress in the Punjab. Three great trunk roads are far advanced, viz: from Calcutta to Peshawar, 1,423 miles; from Calcutta to Bombay, 1,002 miles, and from Bombay to Agra, 734 miles. One railroad is built; others are projected. A line of telegraph, now extending 89 miles, will soon be increased to 3,150 miles.

What renders the above figures the more noticeable is the fact that the income derived by the government of Great Britain from her Indian empire is much less than the annual expenditures. But then it affords a field of enterprise and activity for many of her population, and is a fruitful source of national wealth.

Besides British activity in secular matters in India, her citizens have accomplished a great missionary work there. The Rev. Mr. Mullens, of Calcutta, after carefully obtaining returns from missionary stations in India, has published the following statistics: Missionaries, 443; native Christians, counting all who have renounced heathenism and placed themselves under the care of the missionaries, 112,191; communicants, or church members, 18,410; scholars, boys, 64,480; do, girls, 14,398. Of the male pupils above mentioned, 14,000 learn English; and of the girls 2,779 are in boarding schools. The whole Bible has been translated into ten languages, and the New Testament into four others. Toward the expense of these missionary labors thirty-three thousand pounds sterling are annually raised in India.

ITALY.—The pope continues his dreary tour, visiting convents, blessing multitudes, receiving deputations, distributing magnificent alms, and absorbing flattery and unctuous homage at every step. But not a word that he has said, not an act that he has done, will leave the slightest trace for good on any spot that he has visited. All the old cities that have received him with so much reverence—the seats of hereditary Romanism in its most undisguised form—will be, as they have ever been, miserably priest-ridden, void of public spirit, without trade, capital, enterprise, or any one good thing in keeping with the age, to hand down to future times.

CANADA METHODIST.—A statement is circulating in the papers, giving 40,000 members to the Canada Wesleyans, but remarking also, that this includes all the baptized children of their families. The Canada Guardian replies: "Were the statement even true, that the returns of membership 'invariably include all who have been baptized by their ministers, whether infants or adults,' the number of members would be twice as large as that stated; but so far from this, the Minutes of 1856 report about 40,000 members, and those only are included who have and retain their standing in the Church, not merely in virtue of their baptism, but by the observance of the old Wesleyan rule of attending class-meeting."

THE GOODNESS OF GOD.—A correspondent of the Chicago Tribune says, that being in Rock county, Ill., one day last week, he "went up on the top of a hill called Mount Zion, six miles from Janesville, and counted on the surrounding plain one hundred and fifty-four horse-power reaping machines busily cutting down wheat. There were one thousand men, women and boys following after, binding and shocking up the golden sheaves. It was a sight worth seeing, to behold the grain falling and being gathered up at the rate of two hundred acres per hour."

The death of the son of Mrs. Stowe, who was recently drowned in the Connecticut river, in New Hampshire, has a painful sequel to it. A fellow student at Dartmouth writes as follows:

"Young Stowe, in company with three of his classmates, all Freshmen, swam across the Connecticut and landed on the Vermont side. Straying into a field some distance off, they commenced picking strawberries. The owner of the field seeing them on his grounds, gave chase to them and drove them into the water. Though exhausted by their long run, they attempted to swim the river, but all failed and sank. The owner of the strawberry field refused for some time to allow his boat to be sent to their rescue, until a young man of this city cut another boat from its moorings, and succeeded in reaching three of the party before they sank. But Stowe, who was the hindmost, failed before the boat reached him, and though his body was recovered within fifteen minutes, life was extinct."

PROFESSORS ON ALL-FOURS.—At one of the meetings held by the Boston *azans* a few weeks since the room was darkened for the trial of certain experiments. One of the Professors thought to himself, "It would be just like these people to have some one creep in at the door, and get under the table and perform all the tipplings and raps," so down goes this learned man upon his hands and knees and creeps softly towards the door, and sure enough he runs presently upon a man moving quietly along upon all-fours, just as he expected. Seizing eagerly upon the culprit, our wary professor exclaims, "Now, sirrah, I've caught you; I've caught you now!" But the culprit meantime has grappled with him and is shouting the same thing in response. It was another Professor hunting for the same kind of game! Each thought for a minute that he had revealed the whole trickery of spiritualism; but the matter was soon cleared up, and, after a hearty laugh, these faithful disciples of Boston,

confessing that the experiment was a failure, were again applying the inductive method in more successful ways.

A FARMER.

Among our hills and valleys, I have known
Wise and grave men, who, while their diligent hands
Tended or gathered in the fruits of earth,
Were revered learners in the solemn school
Of nature. Not in vain to them were sent
Seedtime and harvest, or the vernal shower
That darkened the brown tith, or snow that beat
On the white winter hills. Each brought in turn
Some truth, some lesson on the life of man,
Or recitation of the Eternal mind
Who veils his glory with the elements.
One such I knew long since, a white haired man,
Pithy of speech, and merry when he would!
A genial optimist, who daily drew
From what he saw his quaint moralities.

THE LITTLE ONE IS DEAD.
Smooth the hair and close the eyelids,
Let the window curtains fall;
With a smile upon her features,
She hath answered to the call.
Let the children kiss her gently,
As she lies upon the bed;
God hath called her to his bosom,
And the little one is dead.

THE MERRY HEART.
BY H. H. MILMAN.
I would not from the wise require
The lumber of their learned lore;
Nor would I from the rich desire
A single count of their store.
For I have love and I have health,
And I have spirit-light as air,
And more than wisdom—more than wealth—
A merry heart that laughs at care.

THE CROPS OF NORTH CAROLINA.—The crops in this State are represented as being excellent, and bid fair to make us an abundant harvest.

This is indeed cheering news to all of us and most especially so to those who are short of purchase money. Owing to the shortness of the crops for the last three years our State has not been able to make that march in her improvements which is so desirable and which is calculated to develop her vast resources, thereby making her what she might be, one of the wealthiest States in the Union.—North Carolinian, August 15.

BOYS OUT AT NIGHT.—We find the following truthful paragraph in one of our exchanges, under the caption of "Boys out at night."

"Night running is ruinous to the morals of boys in all instances. They acquire, under the cover of night an unhealthy state of mind, bad, vulgar and profane language, obscene practices, criminal sentiments and a lawless and riotous bearing. Indeed, it is in the street, after nightfall, that boys principally acquire the education of the bad and capacity for becoming rowdy, dissolute men."

BRICKS IN ENGLAND.—A paper lately read before the English Society of Arts, states that the quantity of bricks made per annum in England is 1,000,000,000, Manchester alone making 130,000,000, London averaging about the same. Taking bricks at the low average of three tons per thousand, the annual weight would be 5,400,000 tons, and the capital employed 2,000,000 pounds sterling. The number of patents connected with the manufacture is stated at 230.

MONEY HOARDED.—According to the treasury estimate there are in this country about \$250,000,000 in gold, of which little more than a fifth is in the banks—leaving little short of \$200,000,000 to be found elsewhere. The treasury boards very commonly from twenty to twenty-five millions, leaving probably \$175,000,000 to be sought among the people. Allowing \$50,000,000—a liberal estimate—to be in actual use, there remains \$125,000,000 which is hoarded by the people, and to an extent six times exceeding the treasury.

GREAT DRAIN OF SPECIE.—The shipment of specie from England to India, China, Egypt and Malta, for the half year just ended, reached £8,760,641, while from the Mediterranean ports an addition of £1,845,399 was sent, making an aggregate of £10,606,040, or over \$53,000,000, all of which was silver, except £116,000.

A GOOD ONE.—The best modern Hibernianism was that perpetrated by Mr. McKeon, of New York, when in Congress. When, in the midst of a speech, and on being called to order by a member for being personal in his remarks, he exclaimed: "I am not personal, Mr. Speaker. I had no reference to the sensitive gentleman in what I said; but, sir, this is not the first time that an arrow shot at a venture has hit the very mark that was intended."

It is comparatively easy to see and feel that we ought to bear the burdens of the innocent and the holy, but the heart that is not baptized with love, is prone to feel that the guilty may properly be left to bear their burdens alone. But this is not the law of Christ. It is not the law of his lips, nor is it the law of his example.

"Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."—George Washington.

AN UGLY CUSTOMER.—During the session of the Circuit Court in Lexington, Kentucky, a most fearfully ugly man was seen daily. He was always on hand, and perfectly ludicrous. One of the lawyers could bear it no longer, and said to him:

"Well, you are the ugliest white man I ever saw." The poor bumpkin burst into a hearty laugh, and said:
"Well, I can't help it, can I?"
"No," answered the son of Blackstone—"no, you can't help it; but, confound you, you could stay at home."